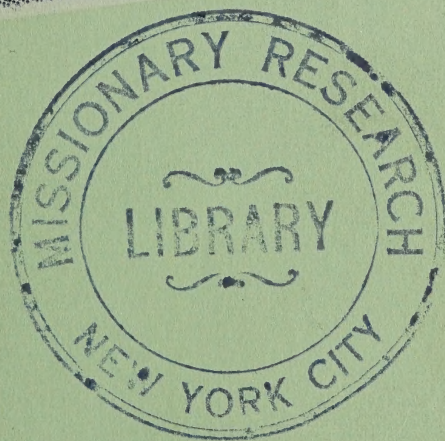


Pam
Misc.

(Van Dusen)

1666
FEB 6 1942

Across All Barriers



BY HENRY PITNEY VANDUSEN

Across All Barriers

By

Henry P. Van Dusen



Price

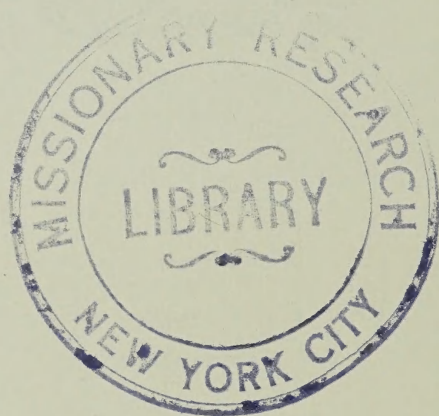
TWENTY-FIVE CENTS

Published by

LAYMEN'S MISSIONARY MOVEMENT

EASTERN AREA

156 FIFTH AVENUE, NEW YORK



... Preface ...



THE recent expansion of the Laymen's Missionary Movement is evidence that a group of Christian laymen sense the need for a more earnest participation by men in a forward movement of the Christian World Mission.

One layman spoke recently of the personal responsibility for missions which he felt after reading *For the Healing of the Nations* by Henry P. Van Dusen, and expressed the hope that the heart of this book might be made available for wide distribution.

On a more recent occasion, a younger man said: "We have many questions about missions. Until some of these are answered we will be without conviction and therefore without action in our support of missions."

The brief discussion by Dr. Van Dusen of eight important subjects dealing with missions which appears in "Across All Barriers" is made available because it answers some of the questions which have been raised about the mission program of the Church.

The trip around the world described by Dr. Van Dusen was made in 1938. In order that his conclusions may be further strengthened in the light of recent developments, a brief report on the effects of the war in Europe and Asia upon missions has been prepared by Dr. A. L. Warnshuis, Secretary of the International Missionary Council, and appears as an appendix.

The Laymen's Missionary Movement is indebted to Charles Scribner's Sons and the Missionary Education Movement for permission to use material from *For the Healing of the Nations*, and to Dr. Van Dusen for preparing it.

WEYMAN C. HUCKABEE, Secretary Eastern Area

Laymen's Missionary Movement, 156 Fifth Avenue,
New York City

Across All Barriers



By

Henry P. Van Dusen

IN recent years the honest attitude of great numbers of Christians toward the missionary enterprise has been characterized by belief, uncertainty, and doubt. Many were raised in a tradition which revered missions as the spearhead of Christian advance toward the Kingdom of God, the chief glory of the Church's service to the world. Of my own generation, many had their youthful convictions concerning missions formed in one or another of the great Student Volunteer Quadrennial Conventions and by the dramatic and roseate interpretations of missions there given.



IN the past quarter century, the structure of those convictions has begun to weaken and crumble. Misgivings have developed from the penetration of the West into the Orient, Africa, and Latin America. Might there not be a possible relation between missions and this penetration? Might it not be that the Christian Movement has been the vanguard and ally of Western Imperialism, indeed, an aspect of it?

Certain assumptions have been widely prevalent in popular belief:

That missions are working principally in countries of ancient and noble cultures amid religions older and more mature than Christianity which have profited by the best of modern civilization and are now well able to care for their own people.

That the work of missions is predominantly evangelistic in the rather limited and narrow meaning of proselytism.

That the influence of missions is confined largely to a small fraction of the populations, seldom more than ten per cent and more

often one per cent, who have been brought within the membership of the Church.

That missions have succeeded in winning to Christianity a few, a very few, national leaders of first calibre, but that the main success of missions has been among underprivileged and depressed classes with most of the Christian membership drawn from them.

That the leadership of missionaries, while undoubtedly sincere, earnest, well-intentioned, is for the most part of mediocre ability, of very limited perspective, and of dubious effectiveness.

That the significance of the

Christian Movement is largely limited to personal helpfulness to individuals, but that the Movement's importance for the life of any nation, even more for the life of the community of nations, is negligible.

Behind and beneath all other misgivings has always been the basic query whether Christianity might not be a religion of and for the West, less suited to the nations of the Orient and of primitive life than their own traditional faiths. There is no place where the acids of modernity have eaten more deeply into the convictions of Christians than in their confidence in the Christian World Mission.



I WAS vividly conscious of these misgivings and assumptions when an invitation came to me early in 1938 to be one of the American delegates to the World Missionary Conference at Madras the following December.

I had, however, never seen a Christian mission abroad. It seemed absurd that one should go half way round the world to join in planning the strategy of the missionary movement for the coming decade without one bit of

first-hand data regarding Christian missions. Accordingly, my wife and I determined to use the six months preceding the Madras meeting to travel as widely as possible in the lands of the East where missions are at work, and to see as much of the concrete realities of the Christian Movement in that area as six months would permit.

We set sail from Los Angeles in mid-June, making brief stops at Honolulu, American Samoa,

the Fiji Islands, New Zealand, and Australia; then up the eastern coast of Australia to the Netherland East Indies where we spent a month principally among the little visited outer islands of this vast archipelago; then on to Singapore, and up the eastern coast of Asia, with stops at Manila, Hong Kong, and Shanghai, to Japan. Ten days in Japan were followed by a brief visit to Korea, a single day's stop in Manchuria, and then something more than a month in various parts of China, mainly the far interior of Free China. From Kuning we journeyed down the little narrow gauge one-track railway line to French Indo-China, then overland to Siam, by plane to Rangoon in Burma, and on by ship to Calcutta. A month in India, principally northern India, preceded the Madras Conference itself. Turning homeward at the conclusion of the Conference, we broke our voyage at Suez for a week in Palestine and Egypt, and a fortnight in Paris in connection with meetings of the Provisional Committee of the World Council

of Churches. In all we had eight months of almost unbroken travel, touching five continents and twenty countries over a distance of some forty thousand miles. Through the whole of that period, with only intervals of sea voyage, we were daily observing, criticizing, appraising the concrete actualities of World Christianity in something like one hundred different centers of work.

We set off with very mingled expectations—of anticipation and of apprehension. Of anticipation: how could it be otherwise with so fascinating a pilgrimage in prospect? But also of apprehension lest confronted by actualities of the Christian Movement throughout the world we should find it largely unenlightened, misguided, ineffective, unwanted, unworthy of support. But we were resolved to ferret out the truth, nothing but the truth, and as far as time permitted the whole truth about Christian missions today — at whatever cost to preconceptions, prejudices, or youthful idealization.



EIGHT months of almost continuous travel in lands hitherto unknown inevitably leave as their deposit a wealth of impressions. In this brief summary one can hardly canvass even the most important. The observations

which follow will be confined almost entirely to those aspects of the Christian Movement which came before me as corrections or discoveries. Behind each lies what I think to be a fairly widespread misgiving or misapprehension.

I

How Christianity Has Come to the Orient

IN this topic is involved the much-discussed question of the relation of Christian missions to Western economic and political penetration.

Here history shows no simple or uniform pattern. Nevertheless, the overwhelming weight of its evidence is inescapable. Western influence has penetrated the East through three sharply distinguished and often contrasted channels. Western influence remains in the East today in three sharply distinguished and often opposed forms—those of government, of business, and of missions.

Often the chronological sequence in the advent of these three influences has been the reverse of that just given. Not until the history is carefully examined is one likely to realize how often Christian missionaries were the first representatives of Western nations to come among primitive

or non-Christian peoples. They came, characteristically, with their Bible, their books, their printing press, their medical kit, their faith, and a firm resolution to give themselves wholly and until death to the people among whom they settled. They came without dependence upon the comforts of Western civilization or the protection of Western government.

Only later were they followed by representatives of Western enterprise—first, itinerant traders stopping for brief stays to bargain with native peoples for their treasures or to seize their persons, and bearing these away to the huge profits of Western markets; then, merchants establishing semi-permanent centers of exchange; finally, in more recent times, Big Business taking control of the natural resources and arteries of trade for wholesale exploitation. Lastly came Western government,

sometimes at the behest of traders and merchants for the support of their commercial interests, but not infrequently in response to earnest persuasion by the missionaries in defense of the native peoples. Often the intervention of Western government was the only possible protection for these peoples against ruthless despoilment and sometimes annihilation at the hands of Western business.

There was Samuel Marsden who fitted out a ship at his own expense and "in spite of opposition of the (British) Government" in New South Wales began Christian work in New Zealand. There was William Carey, directing an amazing fertility and energy to a dozen different enterprises for the scientific, educational, and spiritual enrichment of India, who against the determined obstruction of the British East India Company with the British government behind it, was forced to seek the protection and patronage of the Danish crown for his work in Serampore. There was Adoniram Judson, driven from India by the British East India Company to find refuge in Burma where he left a rich cultural and religious legacy to the life of that country. There was John G. Paton who tells his own experi-

ences so vividly in the story of his life among the cannibals of one of the New Hebrides islands. His story is a thrilling one; his escapes from all sorts of dangers make up an almost miraculous chronicle. But his own harassing difficulties were not from fever, drought, or threats from natives, but from the "wicked and contaminating influence" of his fellow countrymen. One trader, angry at the state of peace which was slowly beginning, supplied the natives with arms and ammunition and egged them into war. The climactic incident came when Paton had achieved real progress in winning the confidence of his Hebridean neighbors, and had laid the groundwork for solid educational work. A fleet of trading vessels anchored in his harbor and put ashore seamen ill with measles with the purpose of spreading the infection among the natives. His remonstrances only called forth the shameless declaration: "Our watchword is—sweep these creatures away and let white men occupy the soil."

One hears much of missions as the vanguard and ally of Western imperialism and finance. History shows missionaries and merchants more typically at loggerheads, contending for the support of

government in behalf of their respective interests in the native peoples—on the one hand, for their education and cultural advance; on the other hand, for their exploitation and cultural subservience.

Generalization on so complex a development over so vast a territory would need many qualifications. But one cannot escape the impression that the influence of missions has been, by and large, overwhelmingly for the solid good of the peoples of the East; that the influence of Western government has been ambiguous with the balance possibly falling toward a favorable account; but that the influence of business, with due allowance made for the material advance which has been its accompaniment, has on the whole been detrimental.

This judgment must not be confused with the contention that it was undesirable that Eastern peoples should have been brought into contact with Western civilization. The ultimate infiltration into the East of the scientific and material achievements of modern culture was both inevitable and desirable. What is here decried is the manner of that penetration, a penetration governed solely by the economic interests of Western

commercial exploiters. If it had come slowly, if it had come on the initiative and under the leaders of the peoples themselves, it would have been far healthier. For example, Siam has availed itself freely of foreign advisers and foreign enterprisers but has succeeded very well in absorbing much of the best from the New World without serious perversion of its own culture. Had a similar development prevailed elsewhere, years might have been consumed by what has been accomplished in months. The final outcome of a slower and more natural process of modernization might have saved the East from some of its gravest contemporary difficulties, and the whole world from impending problems the gravity and ultimate toll of which no prophet can foretell.

Fiji illustrates one particular problem which is widely prevalent and of the gravest portent—the introduction of great numbers of low caste East Indians into the islands as common laborers. Here is a population of 100,000 Melanesians who through a hundred years of careful and untiring tutelage have been aided to a high level of intellectual, cultural, and spiritual promise. Into their midst are brought hordes of peo-

ple of foreign race and tradition, of incomparably lower educational achievement and ideals, of alien religion and morals, and of such fecundity that within a very few years they will out-number the native population. What problems are implicit in that situation! Yet that is representative of what is taking place all over Asia and Africa and the islands of the Pacific wherever native labor is too few or unwilling to discharge the menial tasks required by economic exploitation. Here is a single offense perpetrated by Western enterprise for which no amount of economic advantage to the native peoples can possibly atone.

One meets three general types of foreigners in the East today—business agents, government representatives, and Christian missionaries. Upon the people with whom they come in contact they make widely different impressions. For instance, all over China the American visitor is asked again and again this question—quietly and courteously, but insistently: “The people of the United States have repeatedly professed their peculiar friendship for the Chinese, are bound to China by treaty obligations, and are said to be almost unanimously sympathetic with China in her present strug-

gle of defense. How do you explain the fact that the American government has done so little in support of China, and that American merchants have been steadily supplying Japan with over 50 per cent of the imported raw materials which are indispensable for her ruthless aggression?” Only one reply is possible: “You must distinguish sharply between American business, the American government, and the finest elements among the American people. American business, after the practice of business the world over, will seek profits wherever they may be had. The American government, like every other great power, determines its policy in crucial matters solely by national self-interest. The attitude of the American people, or rather of the finest elements among them, must be judged by the Christian institutions which they are sustaining in China and by their gifts of money, and concern, and life for China’s relief in this time of national need.”

In Shanghai, an American representative of one of our largest oil concerns and an American missionary, friends who had been associated for many years in a dozen civic enterprises, were discussing the Far Eastern struggle.

The missionary inquired, "How do you reconcile the fact that you have spent your whole life making friends with the Chinese people and seeking to establish the finest business relations with them with the fact that you are now working your head off to sell oil to the

Japanese military to be used to fuel Japanese planes in the bombing of China's women and children?" To which the business man replied sadly, "You know, we'd sell to the Devil himself if he paid cash."

II

The Needs Which the Christian Movement Serves

MANY people have their ideas of missions formed from what they know of China, India, and Japan—lands of ancient and advanced culture with their own mature and deeply-rooted religions. They imagine missionaries at work in these countries which they conceive to have already absorbed the best of modern civilization and to be well able to care for the needs of their own people.

By happy accident, we visited first among the outer islands of the Netherland Indies. For the better part of a month we sailed in and out among them on a little Dutch freighter with frequent and lengthy stops at tiny island ports. On our trips ashore we mingled with the native peoples in their crowded market places, or wandered about their thatched vil-

lages, or drove through countryside and forest and jungle, or poked inquisitive but not unwelcome noses into their little shops, or visited their homes through the open sesame of a missionary's friendship, or conversed with them through man's earliest and still effective language of hands and face. Thus we won some insight into the ways and the inner life and thought of primitive peoples. In this setting we had our first introductions to Christian missions. Oases of cleanliness, health, education, freedom from superstition, reverence and fellowship amid surrounding filth, fear, degradation, and conflict they seemed—a hackneyed metaphor, but one which comes compellingly to thought.

Penetrating the jungle or wilderness came the Christian Church. Do we imagine it, after the caricatures of not so long ago, in the person of a long-haired missionary in long black coat, umbrella under arm, setting up an improvised pulpit under a palm tree and, Bible in hand, exhorting his naked auditors to eschew their heathen ways and accept Christ? Rather, we must imagine the Church epitomized in three or four persons—minister, teacher, doctor, nurse, possibly a language expert or agriculturist or social worker. A clearing is cut. Simple buildings go up—church, school, hospital.

Rumors filter through the jungle. Litters are borne from long distances carrying chronic invalids—some blind from trachoma, others writhing in acute agony with hernia, sufferers from tuberculosis, lepers outcast from their homes and communities. Children are sent from miles around to the central school. Improved methods of farming are instituted. Better houses are erected. Sanitation is taught. A leper asylum offers haven and treatment for primitive society's most feared and despised pariahs.

From their center the team of colleagues goes forth in varied

ministries in every direction, as far as human strength permits. Branch dispensaries are inaugurated to be attended by periodic visits from itinerant doctor or nurse. Village schools are started as rapidly as native teachers can be trained. Little chapels draw the more earnest and inquiring and sensitive together for simple, comradely, reverent worship. Slowly fear is dispelled, superstition is laid aside, a wholly new outlook on existence takes their place.

All through inner Asia, straight across the Middle East, in practically the whole of the interior of the vast continent of Africa and much of its littoral, in certain sections of Latin America, widely among the islands of the seas, there are millions of men and women and children whose lives are invariably shadowed by disease without healing, by ignorance without enlightenment, by gnawing dread without faith, and who will have none of their needs supplied unless and until the Christian Church brings them thither.

Make no mistake. While governments, whether national or colonial, are doing something here and there for sanitation, for education, for culture, they are not beginning to scratch the surface of the problem. And there are

vast areas, even within their responsibility and administration, where they are not making any significant move to relieve the most elementary human wants of the people under their charge. If there are those who think that the advance of civilized government, native or foreign, is dispensing with the need for the labors of the Christian Mission, that idea should be scrapped as another of the gross illusions which mislead people's judgment regarding missions. *For unnumbered millions of humanity there is no slightest hope of release from disease, ignorance, superstition save in the coming of Christianity among them.*

As we were about to leave the Netherland Indies, the young Dutch layman whose job is to give general oversight to the whole of the Protestant work in that area asked me whether one or more of the American missionary societies might not be able to come over and lend assistance. The Christian resources of the little kingdom of Holland are quite inadequate for so gigantic a task as service to these primitive millions. And men say that the need for Christian missions is over! The truth is, that work has hardly begun.

Nevertheless, we would conceive the role of the Christian Movement in quite false perspective if we think of it solely or mainly in terms of backward peoples. Only less dramatic and striking is the significance of this basic work of the Christian Movement in lands of ancient culture and more advanced civilization.

Take as an example the medical need in India or China. In the whole of China with its four hundred and fifty millions, there is one foremost center for advanced medical research and instruction—itsself an outgrowth and consolidation of a number of pioneer missionary projects. But it is the three hundred individual mission hospitals, some of them small centers struggling with meager equipment and resources but scattered widely throughout China's provinces, which are actually bringing the relief and the prevention of modern medicine to China's millions. In the city of New York there is one doctor among every five hundred of the population. In a certain Chinese province there is one doctor with modern medical training for every million people.

All over India, appalling conditions of disease, undernourishment, malformation, lack of sani-

tation, and superstition regarding physical handicaps cry for an unlimited expansion of the healing, educative services of Christian medicine.

Take as another illustration higher education for women. Visitors to America often report their impression that the most interesting and attractive feature of American life is the woman's college. That contribution American women through the Church have taken to the ends of the earth. Clear across the world one comes upon them—in Japan, China, and Korea, in India and the Near East, in Africa and Latin America—the American women's college in all its beauty of setting, its charm of atmosphere, its freedom and vitality of thought, transplanted by American college alumnae in strange soil, now firmly rooted and indigenious, growing vigorously and healthily as a native plant. In Japan it is only in the Christian colleges that women may gain a liberal education. In India and the Near East, where Hinduism and Islam have laid tethering restrictions upon womanhood, holding her to the status of housewife and mother, young women in the Christian colleges drink deep of the learning and the disciplined freedom

of modern education. In Korea, the only institution of higher education for women in a land of 20,000,000 is the little Ewha College near Seoul. Among primitive peoples just emerging from the superstitions and binding mores of communal life, there would be small hope of even the most elementary education for women were it not for the Christian missions and their schools. Yet here women are advancing side by side with men in the parity of life and thought and opportunity that is one of the noblest ideals of Christian civilization. So, whether it be the provision of higher education for women where no other is available, or the progressive leadership of women's education where government institutions now follow the lead of Christian missions, Christian colleges have pioneered and are continuing to pioneer for their sex all over the world.

One might add instances from a dozen other fields—the improvement of agriculture by the introduction of modern knowledge and methods for a whole province in China; improved stock breeding to meet the desperate cattle problem of India; the development of new, cheap, and sanitary houses for the dwellers

in village mud huts who constitute the great bulk of India's teeming millions; housing experiments and model communities for great cities; sanitary systems for congested slums or for jungle villages; care of outcast segments of the population, such as lepers and feeble-minded; beginnings in social service; community surveys and town planning. *The Christian Movement is the only world-wide agency with a conception, a strategy, and a determination for the amelioration of basic human need and the furnishing of the essentials of true living for all mankind.*

History shows the Church to have been the prophetic pioneer into almost every area of humanitarian service, educational advance, and social reform. In lands where Christian ideals have worked their slow but pervasive effect through the centuries, these tasks have gradually been taken over by the agencies of the secular community. In areas of the world where the Christian Movement is

a recent arrival, it is performing today its age-old role of guardian of the dispossessed and pioneer in behalf of the pressing needs of humanity. *There is no other organization or movement reaching out toward every corner of the earth, toward every people and every aspect of their life—for health and enlightenment, for reconciliation and redemption.*

Behind these obvious and tangible needs that make an immediate appeal to American practicality, there are always the far profounder though subtler yearnings of the human spirit for understanding of human existence, for ideals which shall guide, and loyalties which shall command, for assurance of God and His concern and power—that is, for a living, intelligible, guiding, and gripping religious faith which overcomes. There is the need, unaltered by alteration in outward conditions and essentially the same in every culture, for "the light of the knowledge of the glory of God made known in the face of Jesus Christ."

III

The Actual Character of the Work

IT is widely supposed that the predominant work of missions is evangelistic in a particular and

rather narrow meaning of that term—the holding of religious services for the sole purpose of

winning the audience to Christian allegiance, and that such medical, or educational, or agricultural, or social projects as missions carry on are distinctly secondary and justified only as they contribute directly to Christian conversion.

As already suggested, the typical Christian mission is not a church (or the shade of a palm tree as improvised substitute) in which a solitary preacher exhorts simple native-folk to turn from their habitual superstitions and rites to worship the Christian God. The typical mission is a center of three or four buildings—school, hospital, church—from which a team of co-workers with varied gifts and equipment — minister, doctor, teacher, nurse, social worker, agriculturalist—go forth into the community and its environs in multi-form but unified service to all who will accept their help.

By no means is this to suggest that alongside each church building is located a hospital. But it is prevailingly true that each church is in effective reach of a medical center. Likewise we are not to imagine quite literally that every single church is flanked by a school building and vice versa. It is a striking fact, however, that the inclusive figures of all Protestant missions throughout the world

show 55,395 churches and 56,891 schools and colleges. The sum of the matter is—the Christian ministry to the bodies and minds of men is as integral a part of the service of the Christian Movement overseas as is the direct ministry to men's spirits.

One cannot evade the truth that this fact has far-reaching consequences not merely for the influence of Christian missions but also for the health of the workers and the soundness of their work. It is a far sounder church to whose worship there comes the community physician fresh from his exacting responsibilities in the healing of men's bodies, and the community educator held by his vocation to the most rigorous standards of intellectual integrity. It is a far sounder hospital to which the physician returns from the purification and challenge and inspiration of common worship. It is a far sounder school whose director recognizes his task to be one part of the total equipment of the whole life of youth for the full gamut of life's problems.

The Christian Mission is still teaching men to worship the Lord their God with all their hearts, and souls, and minds, and strength. This *is* the full and authentic Christian Gospel. It

also is the program for individual use of true health of body and or community which offers prom- spirit.

IV

The Rootage of Christianity in the Life of the East

THIS is the problem technically known as indigenization. Behind it lie misgivings of two contradictory kinds. First, there is the suspicion that Christianity may be inherently a Western religion, ill suited to Oriental temperaments and unable to win firm footing within their cultures, that missions may be at the mischievous as well as futile attempt to foist an intrinsically uncongenial and unwanted foreign importation upon Eastern peoples. Second, there is the apprehension lest the effort to clothe Christian belief and practice in native dress—dress often associated with pre-Christian and non-Christian thought and habits—may involve dilution and even perversion of authentic Christian faith.

I set forth with both misgivings strongly held. I discovered each almost wholly unfounded. On the one hand, the process of the indigenization of Christianity has proceeded much farther than I

had any anticipation—in the development of native forms of architecture and liturgy and hymnody, in the raising up of strong national leadership, and in the actual taking over by native leaders from the hands of missionaries of the direction of the Christian Movement. On the other hand, I did not observe a single instance in which indigenization in any one of its aspects has been unsound or threatens the authenticity of Christian life and faith.

“Indigenous churches” are not rare exceptions to be exalted for emulation. They are scattered far and wide in almost every land; more and more they are assumed as embodying the only proper principle for church construction. What is most inescapable in the realm of architecture is taking place less conspicuously but not less significantly in the realms of painting and music and liturgy.

A symbol, like a sacrament, may be an “outward and visible sign

of an inner and spiritual reality." The expressions of Christian faith in native architecture, music, and ritual are merely suggestive of another kind of "indigenization," far more significant, which has taken place within the souls of

the peoples of the East. The Christian faith has entered the inmost fastnesses of their spirits, has won their life's deepest loyalty, has been possessed by them and is now *theirs*, of the very marrow of their true beings.

V

Native Christian Leadership

THE impression is widespread that Christian missions have labored mainly among underprivileged and depressed groups, that these groups have supplied the great bulk of accessions to the Christian Church, and that Christianity has succeeded in interesting very few men and women of outstanding ability and influence.

It is true that the Christian Movement works predominantly among the neediest strata of society. This is one of many external signs that the Christian Church abroad is far truer to its major obligation than the Church of the West.

It is a mistaken impression, however, that relatively, its most notable influence has been among the needier, and presumably less discerning and more receptive,

classes of society. Indeed, a strong case might be made for the opposite contention, that it is precisely to the most cultured and highly educated leadership of Oriental nations that Christianity has made strongest appeal.

For illustration one turns naturally to China. To the influence of Christianity upon the national leadership of that country we shall refer later. The quality of national leadership within the Christian Movement itself in China is impressive. Here, as at so many points, the Madras Conference revealed the realities of the Christian World Movement in epitome. It was widely remarked among the Western members of the Conference that the strongest single delegation man for man was not that from one of the ancient and

deeply-rooted churches of the West but the delegation from China.

If there are those who still conceive the Christian Movement in "mission lands" as a foreign importation under the direction and control of foreign missionaries with the assistance of a very few especially able native Christians, in the interests of truth it would be well if that conception were dissolved as completely and irrevocably as their childhood fantasies of the Man in the Moon.

Visit the headquarters of the National Christian Council, of the Young Men's or Young Women's Christian Associations, of a national Church body, or a typical Christian college in Japan, in India, in China, and to a less extent in other lands. By the inescapable teaching of the facts, one learns very quickly who are the responsible leaders of the Christian Movement. One is welcomed, one is entertained, one is enlightened, one is inspired and shamed by that leadership in the persons of Christian nationals of outstanding ability, statesmanship, and spiritual perception. The Christian Movement is a faith and an institution firmly rooted in the

life of those lands and growing healthily and normally within their atmosphere under the control and direction of their own national leaders with the subordinate but highly valued assistance of a relatively small number of missionary advisers.

This is not to suggest that the services of the foreign missionary belong to the past. In this matter there is only one judgment which can claim authority, the opinion of the national leaders of the indigenous Christian Movement. Among them, there is no difference of view. Their unanimous conviction is that more, rather than fewer, missionaries are desired. They should come as servants under the direction of the Christian Movement by which they are invited.

It must not be inferred either that the concept of Christian missions has become obsolete. The alteration of a well known phrase symbolizes a profound re-orientation of meaning. The term "foreign missions" is being displaced by "the Christian World Mission." That Mission is seen and accepted as the universal responsibility of all Christians without regard to place or heritage.

VI

The Reality of Universal Christianity

THE vitality of the Younger Churches and the strength of their national Christian leadership are facts of immense significance not merely for the Younger Churches themselves, but for the health and future of the entire Christian Movement. This significance is at least three-fold:

a. As already suggested, no longer can it be claimed that Christianity among non-European peoples is a "foreign importation." That charge has now become irrelevant and obsolete. Christian faith has so clearly and deeply and immovably rooted itself within the authentic experience of peoples of every continent that no longer can there be honest questioning of its "suitability" to them, or of its power to express itself as *theirs* in their spirits and through concepts and forms native to their temperaments and cultures. The potential universality of Christianity—its intrinsic appropriateness for peoples of all races and cultures and stages of civilization—is no longer a matter of theoretical argument. The "universality of Christian faith" is now proved by the only evidence which could be finally convincing and which is

irrefutable—its demonstrated capacity to meet the deepest needs, to win the fullest allegiance, and to become the chosen religion of numbers of representative men and women of every class and type within every principal race and culture of mankind.

b. In certain important respects, the Younger Christian Churches are already the vanguard, the spearhead of the whole Christian Movement. Let me cite four illustrations, each of which would merit extended elaboration if space permitted.

- 1) The wholeness of the Christian Gospel which impels them, and the healthy roundness of their Christian life and worship.
- 2) The leadership of youth and of women in the affairs of the Church.
- 3) Secure and vigorous confidence in the authority of the Christian faith and the power of the Christian Movement.
- 4) Conviction of the necessity of Christian unity and resolute determination to achieve tangible advance toward its realization.

If one considers the realm of Christian theology, the intellectual interpretation of the Christian faith, the Younger Churches have not, naturally, advanced as far as one would wish. It has taken us nineteen centuries to develop our own. Yet these Younger Churches have already made striking contributions to Christian thought which if studied carefully may show us that the accepted framework of traditional Western theology does not embrace the whole truth sought, and may lead us to realize more fully the scope and range, the height and depth and breadth of Christian truth. The notable essays by Dean T. C. Chao of China, and the work of Professor David G. Moses of India

should be studied by everyone eager to understand the voice of Christian faith that is beginning to be heard among Oriental Christians.

c. All of this means much for the endurance of the Christian Movement in the world. If, through the disintegration of Western civilization and the tidal sweep of pagan totalitarianisms, Christianity should disappear from the Western lands where it has been planted for centuries past, it would not disappear from the earth. So deep and tenacious is its rootage in the small but vigorous Younger Churches that it would be re-evangelized from the East.

VII

Is Missionary Leadership Competent?

SOME word must be said about the missionaries. It is widely assumed that they are men and women of sincerity and earnestness but of mediocre abilities, limited perspective, and doubtful effectiveness. The missionaries themselves would be the first to insist upon their very meager gifts and accomplishments.

An initial impression upon the

visitor is that, with few exceptions, here is a corps of solid, energetic, "B" grade men and women. Further reflection, however, when one returns home, especially comparison with leadership here in government, business, commerce, and education as well as religion, convinces one that on the average, the guidance of the missionary enterprise is in considerably abler

hands than that of parallel endeavors in this country. If there is ground for dissatisfaction, it is only because the extraordinary difficulty and importance of almost all mission posts demand and warrant services of superlative competence.

Here is a doctor who must administer every aspect of medicine and surgery to half a million people, without assistance or adequate equipment, 365 days a year, 5 or 6 years on end. Who of the most famous physicians among us would be qualified for, or dare to undertake, such an assignment? Here is a teacher beginning the administration of a school system, starting without buildings or books, or even the medium, often, of a written language. What superintendent of schools in an American city would take on that task? Here is an administrator who must plan the organization of an entirely new church for a whole people, enlist and train associates from that people, envision a growing movement worthy of partnership in the most far-flung enterprise the world has ever known. Where in all Christendom is a commission equal to that? These are not exceptional illustrations, but typical of missionary assignments. They de-

mand notable gifts, special training, unusual character.

Among the total force of missionaries *are* persons of quite exceptional strength and influence. To cite a single example: Dr. Leighton Stuart, the man who is piloting Yenching University in Peiping, almost the only institution of higher education now open in "occupied China," through the indescribably tense and testing days of the Japanese invasion, is not only an inspiring teacher and gracious Christian; he is one of the ablest and great living American educators, and one of the most redoubtable "ambassadors" this nation has ever had as spokesman of its friendship for another people.

Inevitably, the great bulk of the missionary force is of "B" grade capacity. However, there is a strange alchemy in this Movement. It has the power to lift quite ordinary people to extraordinary service and influence. All over the world one comes upon them—men and women of modest talents and training performing tasks of exceptional difficulty and importance with wisdom, competence, and unflinching modesty. The most convincing proof of this is the positions which, almost uniformly, are accorded

them in the esteem of the people among whom they serve, especially the foremost leaders of these people, whether Christians or non-Christians. When one travels to the East, he is well advised to take letters of introduction to every type of persons there—to nationals, of course, to business people, to government officials. But if he really wishes to come into the most intimate and enlightening contact with leaders of

the countries, to meet them in their homes rather than in their offices and upon a basis of immediate frankness and mutual confidence, he should by all means take introductions to the Christian missionaries. Above all others, the missionaries hold their trust, their esteem, their affection, their profound gratitude for unstinted and unseeking services to the welfare of their peoples.

VIII

The Meaning of the Christian Movement for Mankind

MOST people, whether without or within the Church, conceive the influence of the Christian Movement almost wholly in terms of spiritual helpfulness to individuals and communities. Its importance for national or international affairs they assume to be inconsequential.

Our survey revealed cause for serious qualifications on that impression. We discovered Christianity as inescapably a factor of great and perhaps decisive weight within the life of nations. Note a single illustration. Turn to China. Study carefully China's

leadership. The population of this largest nation in the world numbers close to 450,000,000. The Christian constituency in China, both Protestant and Catholic, cannot greatly exceed 4,000,000—roughly one per cent. Yet, if one runs his eye through the pages of China's "Who's Who", he will be startled to find that one in every six is a Christian. Equally impressive in a land noted for its reverence for learning is the fact that just half of those listed in "Who's Who" have been educated in the Christian schools and colleges of China. If one turns

directly to the personnel of China's leadership, he discovers the impact of Christian influence in three concentric circles.

At the head of China's government, and at the very core of her national existence as the responsible rulers and the trusted inspirers of her entire people, is a group of hardly more than two dozen men and women charged with the major tasks in this hour of supreme national emergency. A good half of them are Christians. Conventional Christians, it may be asked, like those who head the governments of so-called "Christian nations"? A few of them doubtless. But most of them Christians gripped and guided by a depth of personal religious experience and consecration almost unknown among persons in comparable positions in the West. Small wonder that it is increasingly recognized that China has today the most Christian leadership of any government in the world.

Surrounding the group at the heart of administration is a more numerous and wider circle of Christians in various important positions—the chiefs of government departments, the heads of national educational institutions, leaders among labor and in many

movements for social relief and reform. China is a land where poverty, malnutrition, and suffering are endemic; floods, famine, and plague periodically epidemic. Recent years have witnessed the rise of a steady succession of vigorous movements for amelioration and improvement concerned with famine relief and prevention, child welfare, emancipation of women, working conditions of labor, elimination of opium and mass illiteracy, housing reform, rural reconstruction. Almost every one of these movements has been initiated and is today directed and largely supported by Chinese Christians.

Beyond this far-flung company of Christians in varied governmental and civic tasks is a still wider circle of Christian influence, this time not in the persons of professing Christians but in those whose training for leadership has been in Christian schools and colleges. In every phase of national service one meets men and women whose ideal for their nation and whose devotion to the public welfare are the direct fruit of Christian education.

One day in October, 1938, we stood on the flying field in Chungking waiting for a plane to take us to Chengtu. The missionary

who was our host was greeted warmly by an elderly and distinguished looking Chinese gentleman who was also awaiting the plane. We learned that he was General Fu, and since he did not understand English it was possible for our host to tell us something about him. He had been governor of a province at the time of the Sun Yat-sen revolution in 1911. In a day when Chinese politics were notorious for graft no one ever questioned the honesty of General Fu. In the years since, he had been in the forefront of every important move for China's advance. Today, too old to hold an official position, he is a trusted adviser to the government and a revered leader of the people.

At this point General Fu interrupted. Speaking through the missionary as interpreter he began to tell us why he was convinced that China cannot be finally defeated in her present struggle. Finally, after a number of impressive arguments, came this climax: "China," he said quite simply, "cannot be finally defeated because no nation and no group of nations can permanently base their policy on principles contrary to the Sermon on the Mount." I am afraid I glanced at the old man a little

suspiciously, thinking perhaps this had been said to impress foreign visitors who were known to be Christians. At once I was heartily ashamed of myself for harboring the suspicion, for the utter integrity of the man shown in his face. "But," I said, "General Fu isn't a Christian, is he?" "I don't know," replied the missionary (an interesting sidelight on the warm personal relationships between missionaries and nationals without any element of Christian proselytism which one discovers all over the world!) "I don't think so, but I'll ask him." He did. And the answer came back: "No, he's not a Christian. That is, he's not a church member. But in boyhood he went to a little mission school where he learned to read the New Testament. He's been reading it ever since. And he considers himself a follower of Jesus Christ."

It is hardly too much to say that the greatest hope for China's future rests in that tiny band of devoted Christians at the heart of her government, then in the wider circle scattered through every phase of national leadership, and finally in the influences that have flowed and continue to flow out into the streams of national life

from institutions of the Christian Movement in China.

Yet China furnishes only an especially striking illustration. In the most diverse circumstances, in every part of the world, and at every level of cultural and political advance—as the civilizing agency for a whole people, as in the Fiji Islands; as the only mediator of healing, learning, morality, spiritual ideas among tribe after tribe of primitive folk; as chief source of leadership for public service among a suppressed nation like Korea; as the mightiest single force for the regeneration and emancipation of the most populous of all nations in China—the Christian Movement stands forth upon the record of history as a formative influence of quite incalculable dimensions.

Nevertheless, the larger question presses: has the Christian Movement any measurable importance for the vastly more complex and confounding arena of international conflict? It has not, and thus far cannot, prevent war even though it threaten to engulf practically all humanity. It can only moderate cruelty and alleviate suffering, not eliminate them. The Christian Church is not a political instrument to pit its strength against secular powers

bent on conquest or retaliation with the only weapons secular might recognizes. In God's intention, it never will be. The forces it sets loose and the channels of their operation are too subtle to register in the calculus of empire; their alchemy works too slowly and too silently to halt dictators or assure immediate triumph of right.

Are they, then, of no consequence? What is most needed for the realization of that fairer society of nations for which, even in this hour of holocaust, men still yearn? Surely two things pre-eminently: the raising up into leadership, in nations all over the world, of men and women deeply committed to the achievement of world peace even at the price of national sacrifice, and the creation of a structure of international life to express, conserve, and further the community of nations. The first of these the Christian Church is doing day in and day out; indeed it is the only agency raising up world-minded leadership throughout the world.

The creation of a structure of international life to express, conserve, and further the community of all peoples seems beyond the possibility of hope, certainly beyond the possibility of realization

in these dark days. Yet even today, there remains one, and *only* one, unbroken world community drawn out of every nation. Strained but unshaken by forces which have shattered virtually every other world organization, it has actually strengthened its reality and its structure while the rest of the world has been breaking asunder. In the decade preceding the present conflicts, while nations were being driven into hostile armed camps by the most powerful centrifugal forces in history, the leadership of Christendom brought into existence a World Council of Churches which today claims the adherence of some eighty communions. From the modest headquarters of the World Christian Movement in Geneva, a corps of men and women—hardly more than a score in all—move ceaselessly to and fro throughout Europe, across every battle-line, every barrier of conflict and hate. Among them are one or more Germans, one Frenchman, Englishman, Scandinavian, Dutchman, Swiss, Chinese, and American. Living shuttles, they seem, weaving, repairing the torn and tattered garment of European civilization. Better, living tissues, reuniting, reviving the tortured Body of Humanity.

On a certain night last spring, British bombs dropped accidentally in the courtyard of the World Council's headquarters at Geneva, smashing every window. The next morning's mail brought formal notification of adherence to the Council from one of its most important members—the Church of England. As Dr. Visser 't Hooft, the General Secretary, wrote, "Is this not perhaps a symbol? While bombs drop in increasing numbers, the Christian fellowship increases."

It was this which led the delegates at the Madras Conference to declare:

"The decade since last we met has witnessed the progressive rending of the fabric of humanity; it has witnessed an increasing unification of the Body of Christ. As we meet here, from over sixty nations out of every continent, we have discovered afresh that that unity is not merely an aspiration but also a fact; our meeting is its concrete manifestation. We are one in faith; we are one in our task and commission as the body of Christ; we are resolved to become more fully one in our life and work. Our nations are at war with one another; but we know ourselves brethren in the community of Christ's Church. Our peoples increase in suspicion and fear of one another; but we are learning to trust each other more deeply through common devotion to the one Lord of us all. Our governments build instruments of mutual destruction; we join in united action for the reconciliation of humanity. Thus in broken and imperfect fashion, the Church is even now fulfilling its calling to be within itself a foretaste of the redeemed family of God which he has purposed humanity to be."

Thus were disclosed and symbolized these great truths about the Christian Movement:

Christianity has become at last a world movement; that Movement is today the only living, growing, powerful world movement.

The Christian Church has be-

come a Universal Church; that Church is today the only World Community.

As the Madras Conference was bold to affirm, "By faith, but in deep assurance, we declare that this body which God has fashioned through Christ cannot be destroyed."



It will be suggested that the interpretation of the World Christian Movement here given is altogether favorable, quite "too good to be true." Yet we affirm once more that it is an honest report of the impression made by that Movement upon a single observer who approached it with grave forebodings and who applied to its every aspect the calculus of a highly critical mind. Doubtless there are many weak and even harmful aspects of that Movement. Doubtless there are pieces of missionary endeavor which are unworthy of support; though, in critical scrutiny of close to a hundred centers in twenty lands, I saw not one, and heard of only one. Doubtless, there are instances of missionary service

which are mediocre and uninspired; though relatively they must be few.

It may be an exaggeration to say that the only rays of light piercing the gloom of our world's present outlook come from the Christian Movement. But it would be an exaggeration of the truth. There is no other force "spread widely through our contemporary world and disseminating through the whole body of humanity influences for the righting of wrongs, the healing of its deepest maladies, the bridging of its divisions, possibly even the halting of its fatalistic descent toward conflict and chaos. There is no other agency reaching out toward every corner of the earth, toward every people and every aspect of

human life—for health and enlightenment, for reconciliation and redemption. There is no other institution or movement which still holds together the shattered fragments of the body of humanity, as an earnest to all men of what God intended the life of mankind to be, and what some day the family of nations may become.”

The world-wide Movement of the Christian Church! There is nothing else like it in all the world. The truth is there is noth-

ing which can so much as be compared with it. With all its divisions, its inadequacies, its apostasies, it is today the greatest power for the uplifting of the life of humanity in every aspect and for the building of a fairer world that this planet has ever seen. Its powerful advance, with incalculable benefit to mankind, waits upon our realization of that **FACT**; for it is a fact. And then, upon our appropriate response to that fact.



The Effect on Missions of the War in Europe and Asia

THE missionary movement is continuing to advance in spite of the war and all the difficulties of the present time. This war period may prove to be the prelude to the greatest era in the history of the Christian Church. This modern missionary movement began in the time of the Napoleonic wars. Since the World War ending in 1918, there has been a great expansion of the Christian Church in many lands. If, as is true, during and after previous wars, the world-wide work of the Church has advanced, we may expect this to happen now. We cherish such expectations not because we are just rosy optimists, but indeed because we are realists who see that God is at work in the world. The mission of the Church is not limited by the frailty of man, but it is advanced by the will and power of God.

A journey round the world with brief glimpses of actual facts will show that the missionary advance is not imaginary.

It is hard to describe and even more difficult to understand what

is happening in Japan. It may be that a great social and political revolution is in progress. Less than a century ago, there were notices on the public roads announcing that it was forbidden to a Japanese to profess Christianity, on pain of death, and forbidden to a foreigner to preach it. Today it is still the religion of a small minority—only a half million in the whole country—but that minority has been influential enough to achieve the position of a recognized religion with a status before the law. Christianity in Japan is no longer the religion only of foreigners; it is now an acknowledged religion of the Japanese. With this newly attained position, and in accordance with the trend of all events in Japan, the Christian Church has been unified. After almost a year of negotiation and discussion, all the Protestant churches in Japan, with the exception of the Anglican communion, were united in one organization, and in June 1941 established what is to be known as the Church of

Christ in Japan. How the older churches of the West will give aid to this new Church is a question that is now under consideration. Temporarily, for political and other reasons, about two-thirds of the foreign missionaries have withdrawn and it may be necessary or advisable for even more to withdraw. But the temporary character of this movement needs to be emphasized. The Japanese Church desires and will need the help that ought to be given by the older, stronger churches. That aid, however, should be given the Japanese Church as a full member of the worldwide Christian community, sharing as it does the total strength of the whole fellowship. Hence, the reorganization of the foreign missions, which is in progress at this moment, is in itself evidence of the advancing movement of the Church. For Americans and other Christians to enter in and to share helpfully in the trials and struggles of the new Japanese Church will be a challenging test of the reality and strength of our faith and love.

Turning now to China, it is impossible to summarize adequately in a brief paragraph all that has happened in the advancing Christian movement under

the strain of the present terrible war. In the first place mention must be made of the faithfulness of Chinese Christians and foreign missionaries in the face of great danger and in the midst of much suffering. Their lives and their services have been a testimony to the power of the Christian Gospel that has deeply impressed the Chinese people. Everywhere in village and town, in the universities and among the educated classes, there is an eager desire to know more about this Gospel that manifestly influences the lives of its followers so powerfully. The printing presses are unable to supply the demand for the Scriptures and other Christian literature. Again, the great changes taking place in China are of immense significance. For one thing, the great migration of at least 40,000,000 people from the coastal provinces of the East into the Far West of China is a movement that will influence the future course of world history. China's West was already heavily populated, and these millions of people, formerly as much cut off from intercourse with America, Europe and even Asia as if they lived in another planet, are now brought into intimate contact with the rest of the world. Among the migrants

are a relatively high percentage of Christians. For the most part, they carry their Christianity with them. So, in China today the Christian Church faces perhaps the greatest opportunity of this age. It needs loyal disciples, trained and disciplined, who will look far into the future, realizing that the task will be long and hard but confident of ultimate victory. What a challenge to American Christians to share in this advance in China! The missionaries are not retreating—mothers with children, the aged and infirm have come home so that the strong men and women might be so much more free to carry on in spite of the war. We can do no less than give them our utmost support.

We have to pass by the Philippines and Siam, where too there are stirring developments in the Christian Churches. We can pause only a moment in the Netherlands Indies. Here there is a Christian population much greater than most of us in America know about. Counting Protestants only, the figure is over a million and a half—more than the total number of Christians in Japan, Korea, China, the Philippines and Siam put together. Here eighteen missions of twelve so-

cieties—one German, the others Dutch—were at work. The German mission was at work in the island of Sumatra. Here are half a million Christians whose fathers and grandfathers were cannibals. When the present war broke out and the missionaries there were cut off from any German financial support, the Batak Christians, themselves so lately brought out of primitive savagery, actually raised a fund to keep their German pastors and teachers from want. In Java and Celebes there are other strong, independent churches. More Moslems have been converted to Christianity in these islands than in any other part of the world. Altogether, missionary work in these Dutch islands has been most successful.

But on May 10, 1940, when Holland was invaded, all this work was cut off overnight from all communications and all support from the parent churches. Contributions from residents in the Indies were sought and received in an amount undreamed of before the emergency. Every possible economy was observed, and finally an appeal for only \$10,000 a month was sent to America. This was to take the place of \$40,000 previously received each

month from Holland. American Christians have sent this \$10,000 every month since the request was received, and in this way American Christians have participated in one of the first experiments in united missionary administration of a whole area. There has been no defeat or retreat here in the area most severely affected by the European war.

Now we move on to India, a vast and enchanting land, where American missions have joined with British and European missions in sharing almost equally the task of Christian missions. In India two per cent of the population are Christian, only a small fraction, but numbers do not tell the whole story. Perhaps there is no country in the world where the indirect effects of Christian teachings have been so great as in India. They are found to such a degree in the reform movements within Hinduism that Christian ideas have become almost as familiar as Hindu ones on the lips of the most serious political leaders. The greatest increase in the actual membership of the Church in any part of the world is being made in India. Two hundred thousand a year are being added to the Church, mainly, though

by no means entirely, from the very poor and underprivileged people known as "Untouchables" or Outcastes. India presents a challenge to the Christian Church to maintain and strengthen this advancing movement in spite of war.

We cannot stop to speak of Arabia, Egypt, and the Near East, and we hasten on to mention Africa. People used to talk about the simplicity of the life of savage and primitive people as if primitive society were really simple, and only cultivated peoples, with literature to their credit, had to be taken into account. This is quite untrue. The African village is a very closely knit society, with all kinds of intricate rules governing every part of life. The changing nature of this tribal society is a central problem in Africa today. The tribal society can hardly help being changed, for the white man's government, the coming in of trade and commerce, the development of mines, the spread of education and the possibility of travel all affect it so profoundly. These influences break up the tribe, and the African who was just a bit of his tribe has perforce to become an individual. This is one of the great opportunities facing the

Christian Church. It is not a question of dislodging or breaking up a solid firm kind of primitive society, but it is very much a question of creating a new community in which the African can find his home. The African Church has already shown vigor and leadership. The churches are growing very rapidly, not only in numbers as has been said, but also in strength and independent initiative. As these people move forward into their new life and seek the principle of their new kind of society war cannot be permitted to stop or even to interrupt the aid that the American churches ought to give them.

To complete this circuit of the globe, Latin America must be mentioned. In Mexico and Brazil especially there are strong, self-supporting evangelical churches. In every other country there are the beginnings of such churches. During the past eighteen months, Dr. John R. Mott has visited almost all these countries to confer with the Christian leaders, and he reports wide open doors, eager enquirers, and an urgent demand for a forward movement in every place. Along with the increasingly close and friendly political relations between the United States and all Latin America, the North

American churches cannot do less than to share with these peoples their own deepest religious insights and experience.

Another great story must be briefly summarized. The war a year ago made "orphans" of the missions of the European churches. No funds could be sent from the churches on the continent to sustain their missions, and for all we knew at first, the parent churches might be scattered, made helpless, their missionary zeal destroyed.

Almost spontaneously, certainly without any strenuous campaign, the churches in America, and in Great Britain, and in other lands in all continents, when they began to hear of these "orphaned missions" responded with generous gifts over and above their usual benevolences. In all 117 missions have been aided in this way since the war broke out. Every call for help so far has been answered. By the end of the first half of 1941, \$1,315,919 had been sent to missions in need. Almost every country free to send funds outside its own borders had contributed to the total. The sacrifice represented by the \$4,000 of gifts from China cannot be imagined by those of us who live in the West. England has given \$35,000 in ad-

dition to unrecorded service rendered by British missions to their neighboring distressed colleagues. Some of these English funds have been used, in accordance with the wishes of the donors, for the maintenance of highly valued German missionary work. "The special task of the Christian Church in wartime," a secretary of a British missionary society

writes, "is to hold together in one fellowship all who belong to Christ."

Wars cannot stop missions. God's work cannot be halted. If any question of doubt remains it can only be whether we will do *our* part in the advancing movement of the Church of Christ around the world.

A. L. WARNSHUIS.

